(Registered for Magazine Post to Canada and Newfoundland.)

UNITY

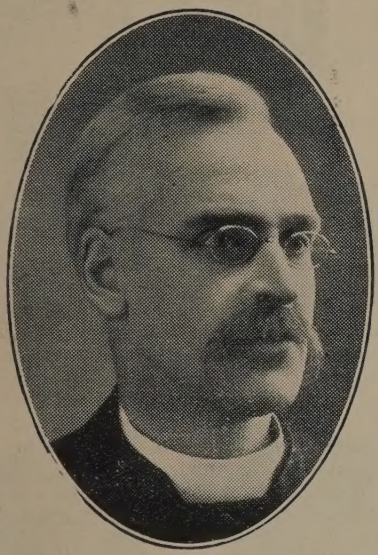
The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No 109. [Vol. IX.—10.] October, 1912. ONE PENNY.



(From the "Warrington Guardian.")

Rev. G. A. PAYNE,

KNUTSFORD.

The Rev. George Andrew Payne is a native of Midlothian; born 1865; educated at Kidderminster Grammar School, entered the teaching profession, became assistant master; was an active worker in the Unitarian Congregation and Sunday School, was secretary of several of its institutions, including that of the Guild of the Good Shepherd, 1883-1887; he took a share also in conducting services at Bewdley; entered the Unitarian Home Missionary College, Manchester, to prepare for the ministry, going through its courses of study, 1887-1890, as well as at Owens College. In his 26th year he began his ministry at Brook Street (Unitarian) Chapel, Knutsford, with charge also of the Allostock Chapel a few miles away, and continues happily and with much acceptance with his Knutsford congregation. In Knutsford he has taken an active interest in educational institutions, acting as Secretary to Gilchrist Lectures, University Extension Lectures, Evening Classes, etc., established the Knutsford Literary Society (undenominational) which reached its 22nd session 1911-12 with its largest membership, and an average attendance of 109 at each meeting. He has been Hon. Secretary of the Public Library from its opening in 1904, correspondent of Allostock Day School since 1890. Being so closely associated with Knutsford and its chapel he naturally became much interested in the life and work of Mrs. Gaskell. He is author of "Mrs. Gaskell and Knutsford," now in the 2nd edition; of "Edna Lyall—an Appreciation," and of "Knutsford" in Dent's Temple Topographies, and has contributed to various periodicals. Mr. Payne is also a lecturer, and on such subjects as "Mrs. Gaskell" and "Cranford" he possesses unique sets of lantern illustrations, and he has lectured for many influential societies and for Public Libraries. He has also taken an active share in denominational work; is now the clerical secretary of the Unitarian Home Missionary College, and is appointed Supporter, Provincial Assembly of the (Unitarian) Congregations of Lancashire and Cheshire, 1913, and its preacher for 1914. Last year Mr. and Mrs. Payne received presentations from the Knutsford Congregation in commemoration of his 21 years' ministry, and also from public bodies in recognition of many public services to the town. He has seen much joy in his labours, and being yet only in middle life, may he have many years of helpful and happy service yet to come.

A DENOMINATIONALIST.

I do not seek to build up anything against denominational effort. I am a denominationalist myself. I do not believe that a man who is not a denominationalist is worth a row of tacks anywhere.

I once heard Dr. John Hall deliver a sermon. It consisted of three words. "The first," he said, "is 'creed'—something believed. The second is 'conscience'—something that dominates and controls the life. The result of these two things is 'character,' and that is what God is after." —B. F. Jacobs.

Brook Street Unitarian Chapel

KNUTSFORD.

The Knutsford Congregation had its origin in 1687; the chapel was erected in 1689, being built by "Protestant Dissenters" as they then styled themselves, "for the said congregation to assemble and meet in for praying, preaching, and other religious exercises."

The Cheshire Association of Presbyterian Congregations, formed in 1691, held no less than 104 of its total of 122 meetings here, and in 1692 Matthew Henry was its preacher.

From 1689 up to the present the chapel has been served by only fifteen resident ministers in the 223 years, making an average pastorate of fifteen years to each. The ministry of the Rev. Robert Lord reached 50 years, that of the Rev. Henry Green, M.A., 45 years, and the pastorate of its present minister, the Rev. G. A. Payne, counts 22 years, and finds him in the prime of life and in the midst of most prosperous work.

The Rev. Henry Green, M.A., kept a private school in which several well-known public men received part of their early education. Mr. Green was also author of a History of Knutsford.

Mrs. Gaskell, authoress of "Cranford," "Ruth," "Mary Barton," "The Life of Charlotte Bronte," and many other stories, spent her early life at Knutsford. In her girlhood she attended the chapel, and was for a short time a teacher in the Sunday School. She described much of Knutsford life in "Cranford" and "Ruth," in which latter book the chapel is called "Mr. Benson's Chapel." She married a Unitarian, the Rev. William Gaskell, M.A., minister of Cross Street Chapel, Manchester. When in 1865 Mrs. Gaskell died, her body was laid in the chapel yard, and her husband's remains were also interred there in 1884. The grave, surmounted with a stone cross, is shown in the illustration.

This ancient chapel is still in good durable condition. The building is oblong in shape, with a gallery on three sides and the pulpit on the fourth. The old three-decker pulpit and the square family pews were removed in 1859, but the gallery remains in its original form, and it is approached by stone steps from the outside. With its diamond-shaped window panes and its ivy-covered walls surrounded by the ancient graveyard, the old chapel has a quaint and unique appearance to the beholder. Many hallowed associations cling to it, and it is a much loved House of God to those attending worship under its roof. The first trust deed of 1694 was a perfectly free and open trust. This left the minister and congregation free from dogma and at liberty, through the progress of knowledge, to change their doctrines. Hence, as with many other congregations of like

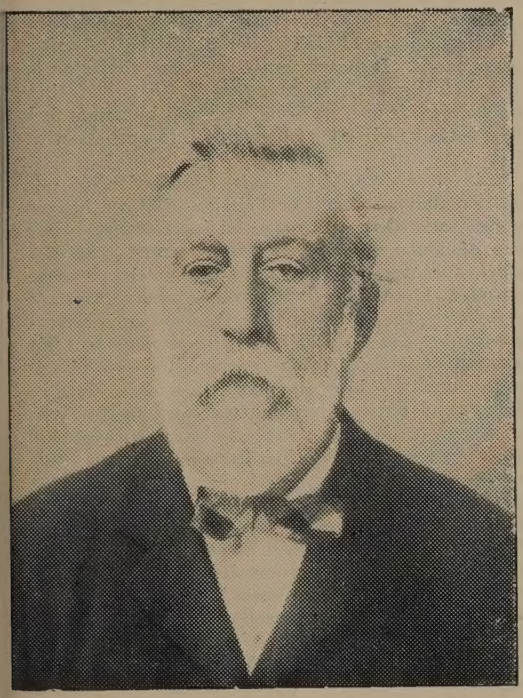
MRS. GASKELL'S GRAVE

origin, though beginning in strict Calvinism, its succeeding generations have developed through various stages into Unitarianism. The congregation has been Unitarian from the days of Dr. Priestley, who was at Nantwich (1758-61) and at Warrington (1761-67) in the neighbourhood, and it was never more thoroughly Unitarian than now. The Presbyterian ancestors who framed the open trust did not dream of doctrinal dissent from the creeds and articles of the Church of England. Had they seen that what was then only ecclesiastical dissent would also become theological nonconformity they would have provided against heresy. But as it was they expressed no more in their trust deeds than was required to give them a legal title to use their meeting-houses for public worship. It was not an ideal of theological or spiritual freedom that actuated them; but unwittingly they left room for its development.

Allostock Chapel is yoked with the Knutsford Chapel under the charge of its minister; it is a few miles out of Knutsford, and was built 1705, the congregation originating 1690. Services are held there on the first Sunday afternoon of each summer month beginning with April, and there is still a good attendance, many people coming in from long distances. Before 1822 there was a separate minister at Allostock, and in the parsonage under one of the ministers the Rev. Dr. Samuel Eaton (1728-1737), Robert—afterwards Lord Clive—was educated for two years.

There is only morning service at Knutsford Chapel in the summer months, but in winter there is service also for evening. There are several connected institutions, including Sunday School, Band of Hope, Penny Bank, Junior Choir, and Ladies' Sewing Society.

Knutsford became an ecclesiastical parish during the seventeen-forties, and the Parish Church was erected 1744. Long before that our ancient meeting-house was known as the chapel in the fields, and is the oldest place of worship in the town and immediate neighbourhood. Long may it continue to stand as a holy shrine of our Unitarian Faith.



(*From "The Cheshire County News."*)

Captain J. G. JOHNSON, J.P. (Stockport).

The Stockport Unitarian Church has sustained another serious loss in the death of Captain J. G. Johnson, J.P., at the age of 81 years, on Tuesday evening, September 3rd, following so closely on the recent deaths of Mr. Leonard New and Mr. J. F. Spedding, all three office bearers. Captain Johnson had filled a large place in the public life of Stockport. He was a thorough Unitarian, a devoted supporter of his church, and was highly respected by every section of the community. The funeral service and interment on Saturday, September 7th, were attended by a large concourse of people, including representatives of public institutions, and many of the most influential citizens of the borough. The proceedings were conducted impressively by the Rev. H. E. Perry, our Stockport minister, who also conducted a memorial service in the church next day (Sunday) in the presence of a large congregation. In 1902, a family group, representing Captain and Mrs. Johnson, their children and grand-children, with husbands and wives of the children, numbering forty-six persons, was photographed, making a unique example of "how to grow Unitarians."

Memorial Anniversaries.—By A. D. TYSSEN, D.C.L.

Lord Tennyson died on October 6th, 1892.

Mrs. Elizabeth Fry, the Philanthropist, died on October 13th, 1845; and Signor Ferrer was shot on the same day in 1909. A little book called the "Martyrdom of Ferrer," was brought out soon after his death by Watts and Company, 17, Johnson's Court, E.C. We believe that a fuller account of his life has now been published.

October the 20th marks the birth of Sir Christopher Wren in 1632, and the death of Grace Darling in 1842. The last named helped to rescue some parties from a ship-wreck on September 6th, 1838.

The battle of Navarino took place on October 20th, 1827.

October the 27th is the anniversary of the martyrdom of Servetus in 1553, the birth of Captain Cook in 1728, and the death of Mme. Ida Pfeiffer, the Traveller, in 1858. Accounts of Servetus may be found in "Memorable Unitarians" and Wallace's Anti-Trinitarian Biography.

Theophilus Lindsey died on November 3rd, 1808. He is noticed in "Memorable Unitarians," pp. 132-8.

November 10th is given as the day of the birth of Mohammed in 570, Luther in 1483, Oliver Goldsmith in 1728, and Frederick Schiller in 1757; and the battle of Varna in 1444.

November 17th is appointed B. and F.U. Association Sunday this year. It is the day of the accession of Queen Elizabeth, and was duly honoured with processions and bonfires, for a century or more after the time. These were accentuated in the reign of Charles II, when the cry of a Popish Plot was raised, but subsided under the Georges when the Hanoverian Succession was firmly established.

November 24th saw, in 1815, the birth of Grace Darling, who has been already mentioned under the date of October 20th; also the death of John Knox in 1572, and of Archbishop Sancroft in 1693, the leader of the seven Bishops who opposed certain unconstitutional acts of James II. This day or the Thursday nearest to it was made thanksgiving day in the United States, as a sort of substitute for Christmas, which was regarded as being tainted with Popish superstition. Christmas, however, continues to be observed there all the same.

To Our Neighbours.

(UNITARIANISM EXPLAINED).

Dear Neighbours,

We are Unitarian Christians, and you ought to know something about us. Whether you agree with us or not it is much better for you and for ourselves that you should have a true understanding rather than erroneous ideas of us.

We call ourselves CHRISTIANS because we look to Jesus as our Leader and Example, and we believe that His Gospel as recorded in the New Testament is the grandest teaching that has ever been declared to mankind in any age, and that it is a saving Faith to all who believe it and practice it in their lives.

We consider that what Jesus taught is the real Christianity, and not the creeds and dogmas of churches which contradict his teaching. We prefer to go to Jesus as the fountain head of the Gospel rather than to church-made creeds which have been formulated since his time.

We are UNITARIAN Christians because we believe in the Unity of God, that there is One God in one person—the Heavenly Father—and that He alone is God and no other. This doctrine we hold to be true because it is in accord with reason and agrees with what is known of the order of the Universe and of the facts of life. But it was also the doctrine of the Jews, clearly set forth in the Old Testament: "Hear, O Israel, the Lord our God is one Lord," Deut. 6: 4; "There is no God else beside Me," "I am God and there is none else," Isaiah 45: 21, 22; 46: 9. It was also the teaching of Jesus. Asked what was the first commandment, he answered: "The first is, Hear, O Israel; the Lord our God, the Lord is One," Mark 12: 29; he taught that the Father is the only Being to whom prayer and worship should be offered: "When ye pray, say, Our Father," Luke 11: 2; "The true worshippers shall worship the Father," John 4: 23. The Apostle Paul teaches the same: "To us there is but one God the Father," I. Cor. 8: 6; "One God and Father of all, who is above all, and through all, and in you all," Eph. 4: 6. The word Trinity is not found anywhere in the Christian Scriptures, nor is the phrase "God the Son." These ideas were both after-thoughts when the Church had strayed away from the Master's own teaching. And Reason declares that there can only be one Infinite. There cannot be more than one Being who contains All within Himself. Science and Philosophy confirm this undivided Unity of God. We think, therefore, that our doctrine is most reasonable; and it is the Christian doctrine because it was that declared by Jesus and taught throughout the Christian Scriptures.

The Rev. Dr. James Freeman Clarke, Unitarian, of Boston, Mass., U.S.A., briefly defined Unitarian Christianity as consisting of the following, viz.:—

1. The Fatherhood of God.
2. The Brotherhood of Man.
3. The Leadership of Jesus.
4. Salvation by Character.
5. Progress upward and onward for ever.

Another Unitarian minister put it short in this way:—

"Its keyword is, Unity.
Its theology, the Unity of God.
Its sociology, the Unity of Man.
Its Religion, the Unity of God and man." [1]

An English Unitarian minister has explained: "Our Unitarian Churches stand for the unity of creation; for the unity of man, the organised solidarity of the race; for the homogeneity of truth, the authority of conscience, the validity of reason." [2]

It is evident then that there is much significance in the conception of UNITY for which the Unitarian name stands. It means that God is one, that Man is one, that Humanity is one, that Truth is one, that the universe is one, and that man and humanity find their perfect realisation by coming into oneness with God.

It is clear, too, from this explanation of our position that we stand for Religion, that we believe in God, and that we believe in Jesus Christ. Our idea of Religion may differ from yours, and our belief concerning God and Jesus may not be the same as yours. If we differ from you it is because we have no choice in the matter. We can only believe according to the dictates of our consciences. We take no delight in being contrary to any of our neighbours. We love agreement more than division. But we can do no other than be loyal to the truth as we see it. We must see with our own eyes and reach conviction by the exercise of our own judgment.

To us Religion is, Right Relationship, Love to Man and Love to God, right relationship to man and therefore right relationship toward God. "He that loveth not his brother whom he hath seen cannot love God whom he hath not seen," I. John 4: 20; and Jesus said: "First be reconciled to thy brother, and then come and offer thy gift" at the altar; Matthew 5: 24. Consequently Religion is Morality in its highest sense, and the noblest morality is religion. By right relationship between men all the world over, the kingdom of God is to be realised upon earth, and by that alone; by the increase of right relationship is all true progress made, which means that there can be no step in progress apart from Applied Religion. Love to Man and Love to God is more than words, it is more than a profession of faith, it is the doing of Right. "Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that DOETH the will of my Father which is in heaven," Matthew 7: 21, said Jesus; he mentioned nothing about creeds, but emphasised conduct, and taught plainly that SALVATION IS BY CHARACTER; "by their fruits

1. Rev. Charles W. Casson. 2: Rev. Frank Walters.

ye shall know them," Matthew 7: 15; men are to be judged according to their deeds, Romans 2: 6.

By our doctrine of the Fatherhood of God we hold to the universal embrace of that Fatherhood; we believe it covers the whole of the human race, of every nation, colour, and creed. We believe that God is no respecter of persons, that He has no favourites, that all are equally precious to Him both now and for ever; that He loves the sinner as much as the saint, the heathen as much as the Christian, and that He will be a loving Father and Friend to all men FOR EVER. We believe that it is His will that not one shall perish (Matthew 18: 4), that His love is overcoming evil in men's hearts everywhere as it did in the heart of the Prodigal, that it is winning the selfish and the sinful over to Himself all the time, and that this Love goes on winning and overcoming through this life and through life beyond the grave until every human soul is brought into complete union with His divine will, until all are fully saved, so that—

"Not one soul shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete."

This is what Jesus taught: "He maketh his sun to rise upon the evil and the good, and sendeth rain upon the just and unjust," and he says: "Love your enemies" that ye may be true "sons of your Father which is in heaven," who also loves His enemies—the evil and the unjust, and so become "perfect as your heavenly Father is perfect," Matt. 5: 44-48.

Our conception of man and human nature is, that man is God's own child, created out of His own divine nature, and therefore that human nature is essentially divine, and naturally inclined to good. Jesus emphasised this when he said of human nature in a little child "Of such is the kingdom of heaven" (Matt. xix., 14); indicating, too, in the parable that the selfishness and sin of the Prodigal were a violation of his true nature, a departure from his true self, for his turning away from his sin is described as "When he came to himself," (Luke xv., 17). The divine nature and essential goodness of the human soul are implied in the appeals Jesus made to ordinary men and women that they were capable of doing the noblest things, of loving their enemies and that they had it in them to become perfect as God is perfect. We have faith in human nature—in the natural divinity of man, and that all are made to become perfect.

We believe, therefore, in Universal Salvation, and we feel sure that God will not consent to be robbed of one of His children, and that He is Almighty to accomplish every good purpose in every human soul in His way and in His time. But He works in orderly ways and therefore by natural law; He acts through men upon each other; He uses human instrumentalities, makes all men members one of another so that the true interests of all are ONE: all in danger if even the least is in bad condition of physical or moral disease, all more safe if disease in the worst is remedied, thus by natural moral law making it the interest of all to promote the security and welfare of each, here and through all worlds; "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me," "Inasmuch as ye did it not unto one of these least, ye did it not unto me," Matt. 25: 40, 45. That is the doctrine of human solidarity, of the Unity of Man, making the safety and happiness of each to depend upon the safety and happiness of all, every man reaping what he sows, suffering the natural painful consequences of his misdeeds, yet learning like the Prodigal, from the pain of his mistakes, the folly of wrong-doing and coming by such self-inflicted suffering to a longing for righteousness and its more blessed results in comfort and happiness; and the community and the race are learning from mistakes in the same way, all being educated by experience of consequences, towards the perfect life.

We are Freethinkers in Religion, and not slaves to fixed creeds. We hold that God inspires men's thoughts now as much as in any past age. We wish to be loyal to the light of God that shines in men now and not to be shut out from any new revelation through bondage to the narrower visions of bygone times. No Truth can ever perish; all the good the past holds for us is indestructible and that truth and good handed down, we prize dearly and thankfully receive. But the men of past generations were just as liable to err as those of our own time, and while we gladly accept all the ascertained truth and good they have bequeathed to us in the Bible and in the creeds, it would be disloyalty to the extended knowledge of these later times to be tied down to their errors and mistakes. The creeds and the Bible are human; their truth is God's Word, but their errors are not. Even the Bible was made for man, not man for the Bible; it was written to be his helper, but not his Master. The dead hand of the past ought not to press us down to-day and shut out the new light that comes. So we have no fixed creed. We hold ourselves—ministers and people alike—free to inquire, examine, investigate every opinion in any book or creed, and in this we have the example of Jesus, who said: "Why even of yourselves judge ye not what is right?" Luke 12: 57. By this free inquiry after Truth we have attained to those definite doctrines of reasonable and reverent religious faith—some of which have been already described, and upon which there is perhaps greater unanimity amongst us than amongst any other body of professing Christians. Thus we believe in progress onward and upward towards perfection in this life and hereafter, with continued opportunities of improvement and salvation beyond the grave.

We put it to you—Is there anything unreasonable in our position thus explained? Is it not a truly grand faith in God; in Jesus; in Man, in righteousness; in human destiny? Would it not be all the better for mankind everywhere if every human being were inspired by these ideas and these views in were inspired by these ideas? If you think so your true place is with us. WE INVITE YOU to our services and meetings. Come and share our fellowship!

Home Circle.

Give him another Chance.

A man named Peter stumbled bad,
Lost all the love he ever had,
Fouled his own soul's divinest spring,
Cursed, swore, and all that sort of thing;
He got another chance, and then
Reached the far goal of God-like men.

Your boy goes wrong the same as he
Who fed swine in the far country;
He seems beyond the utmost reach
Of hearts that pray, of lips that preach;
Give him another chance and see
How beautiful his life may be.

Paul cast the young man, Mark, aside,
But Barnabas his mettle tried,
Called out his courage, roused his vim
And made a splendid man of him:
Then Paul, near death, longed for one glance
At Mark, who had another chance.

King David, one dark day fell down,
Lost every jewel from his crown;
He had another chance and found
His kingly self, redeemed, re-crowned;
Now lonely souls and countless throngs
Are gladdened by his deathless songs.

—A. J. Hough.

"Love that Casts Out Fear."

By the Author of "Randal's Principle," "For All or None," "The Chronicles of Parson Pimm," etc.

CHAPTER X.—FORGIVEN.

"Then," said the Captain, "if your statement of faith is really the same as the simple gospel preached by Jesus that gospel and the creeds of the popular churches are very widely different from each other. Much that passes for Christianity is not the teaching of Jesus at all."

"Just so," said Leslie. "Orthodox theology is a flat contradiction of what Jesus proclaimed. Orthodoxy is a declaration of wrath and eternal hatred against the man who dies a sinner, whereas the gospel of Jesus is the Glad Tidings of good that overcomes all evil, of Love that casts out all fear. It is love for enemies, forgiveness of the sinner, and the seeking of the lost until they are found and saved. Orthodoxy stamps God's work with everlasting failure, but the gospel of Jesus declares that every good thing is possible with God, that He loves the sinner as much as the saints, and that not one shall be ultimately lost."

When the Captain had left him Leslie proceeded to his office in the town. There he found a letter from John Banks, who asked that Mr. Faire should go to Ainley Chase as soon as he could, as he wished to have his advice on a matter of very great importance. John had found his father, who had expressed much repentance for his own cruelty and neglect when John was younger, and John felt the need of taking counsel with Mr. Faire.

Leslie went to the Restoration School next day. John was now a young man, thoroughly well-trained in agriculture, horticulture and all branches of gardening. Under Dr. Bright and Roderick Royle, John had become not only an apt pupil, but had ultimately attained the efficiency of an expert. The wholesome moral discipline under which he had lived, the training in regular habits, and the genial fellowship enjoyed when working hours were over, had wrought a marvellous change in him. He had gained much in self-reliance and self-respect. When he first came to the Restoration School he suspected and feared almost everybody and felt the world was against him; but since then he had lived and worked in the midst of kindness in an atmosphere created by practical love which inspires confidence and casts out fear. Though in the ordinary course of things John should have been sent out to a situation he had become so valued and indispensable to Dr. Bright and the Institution that he remained as a permanent member of the staff.

When Leslie reached Ainley Chase he found that Randal Wray was on a visit to Dr. Bright, and that it was at his suggestion that John Banks had written. Thomas Banks, John's father, was staying in the house. He had gone through much trouble during the years which had intervened since John ran away from home. Mrs. Banks had not been utterly devoid of motherly feelings, and remorse at the loss of her boy had driven her to drown her thoughts in "drink," and she had died in wretchedness and woe. Banks himself had been tormented by his wife's ravings and reproaches. A false rumour had reached them that John had been flogged to death at sea. Mrs. Banks, while feeling guilty herself of harsh treatment which drove the boy from "home," vented her spleen all the more upon her husband, charged him with having driven the lad to his death, and actually branded him as his "murderer." After his wife died Thomas Banks was haunted by the feeling of his crime against his son; the bitter words of the lad's mother re-echoed in his ears. While in this condition he noticed a placard on which was printed in bold letters: SAVE THE BOY AND MAKE THE MAN—the title of a lecture to be delivered in a public hall by the Rev. Randal Wray. He went to the lecture and heard the speaker describe what was wasted to society by neglect of boys and girls, and how the waste could be prevented and wastrels reclaimed. In the lecture instances were given, and the story of John Banks, without mention of his name, was told, from the time of ill-treatment of parents to running away from home, sufferings at sea and in prison, and his reclamation

to an industrious manhood. All this touched Thomas Banks in a way which would not have been possible years before. He wished his boy could have been saved; and he thought it would ease his mind if he could go to the lecturer and unburden himself about his own neglectfulness and guilt. So he went to Randal Wray at the close of the lecture and confessed everything, blaming himself for the lad's untimely death at sea.

"What is your name, friend?" asked Mr. Wray.

"My name is Thomas Banks."

"Banks? Did you live in Whippleton?"

"Yes, we lived there when we lost our John."

"'John,' did you say? John Banks—why your lad is not dead; he did not die at sea. I told his story to-night and you heard it. He was the one who was taken out of prison to the Restoration School and has now become a right good man, and a very highly valued workmen. I cannot have made a mistake; it is the same John Banks and can be no other. You can rejoice, Mr. Banks, that your son that was dead is alive, and though he was lost he is found."

"Is this true, sir, or am I dreaming?" said Banks somewhat dazed and bewildered. "If it is true, can you tell me where he is so that I may see him?"

Soon after he went with Mr. Wray to Ainley Chase, and he and John were brought together. They at once recognised each other. They clasped hands and stood looking in each other's face as if searching the depths in the soul of each, and then Thomas Banks, overcome by his emotions, fell on his son's neck and sobbed.

And now John took counsel with Dr. Bright, Randal Wray, and Leslie Faire concerning the future of his father.

"I am sure my father is a changed man, and I want to help him to a new and a brighter life," said John, "and if I may have your advice it will be a great help."

"Then you have quite completely forgiven your father?" asked Randal Wray.

"Of course I have. It would make him worse and not better if I didn't forgive him, and I should be worse too and wretched. He is very sorry, and it is plain that his repentance is genuine. After receiving so much kindness myself I should be ashamed if I could be anything else but kind to him."

"Very good; you have spoken well. Now what do you suggest can be done. If we can do anything to further your plans you know we will do it."

"Thank you. You are my best friends, and I know I shall not ask your help in vain. My father is not really in want. He is earning his own living and has regular employment. But his workmates are a drinking and gambling set and they abuse him because he will not go their ways. I should like to get him employment near me so that I may see more of him and help him all I can."

"Can you suggest anything?"

"Yes, if Dr. Bright and the other members of the committee, including yourselves, can approve, we are in need of a man on the estate to look after the horses who might fill up any spare time with carting. If you could give father employment here in that position I think he would be willing to come, and I am sure it would be a 'God-send' for him to come under the influences of this institution. It would be the opening of a new life to him."

The faces of Dr. Bright and his colleagues beamed with evident pleasure and approval. There was a glistening in their eyes full of meaning as they looked at each other. They were well satisfied with the moral effect of humanising influences upon John, full of zeal as he was for the future safety of his father.

"How often would you forgive your father if he ever sinned against you again?" asked Randal Wray.

"Until he was helped and won completely out of his sin, if he were to sin against me again, which is not likely."

"Then, if necessary, you would forgive even to seventy times seven, would you?"

"Yes, I would. I've been forgiven, and I know it has made a man of me to feel that others were anxious to do good to me. If I were to refuse to forgive it would make the offender worse and it would make me worse; it would be all loss and no gain."

"Good; what you say is quite true. Do you think it is as true of God?"

"Yes, I do. I think God will forgive every sinner who repents, and that He will save the offender by making him feel the divine forgiveness, and that His own purposes will be helped and fulfilled by it. If God ever ceased to forgive it would be His loss, while the forgiveness is all gain."

"Well said, John. You have evidently learned much besides gardening. You have got hold of a grand faith."

John's suggestion was ultimately approved and his father was employed on the Ainley Chase estate and became a member of the institution settlement, with all the sympathetic influences and fellowship of the institution to help him. And the hearts of father and son rejoiced.—(To be continued).

The late Mr. John Harrison, ex-President of British and Foreign Unitarian Association has bequeathed £500 to that Association, £250 to the London District Unitarian Society, £250 to the Brixton Unitarian Church, £250 to the Auxiliary Fund of the Provincial Assembly of Unitarian congregations of London and S. E. Counties for Ministers' Pension and Insurance.

The Scottish Unitarian Association held a special conference at Dundee on Sept. 7th, when the Rev. Dr. Crothers delivered an address.

There is to be a Silas Farrington Memorial at the Richmond (Surrey) Unitarian Church in the form of stained glass windows.

The National Unitarian Temperance Association makes an appeal, by circular, to Unitarian ministers to take more interest in the Temperance Reformation.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

The Committee are to be congratulated on having secured, as a member, Mrs. W. Wooding, lately returned from Australia and New Zealand, whose personal knowledge of the women of our churches in the Antipodes will be of great value to the League.

Miss Grace Mitchell, in whose hands the development of the Fellowship Section has chiefly lain, is leaving this month on a visit to the Colonies. She has sent us the following for insertion:—

"I am hoping to visit friends in New Zealand and Australia and possibly South Africa during the next year, and in my absence Mrs. Wight (formerly Miss Lee, of Stourbridge) has kindly undertaken my duties, in whose hands the work will go forward steadily. I am carrying the good wishes of the League to our distant Branches, and shall hope to meet our fellow-members in Auckland, Wellington, and Adelaide. We have now circled the world with our Fellowship, and much has been achieved, but greater things lie before us and there is need for this work to be more widely known and used. I was talking to some of our teachers at the recent Oxford Summer Session, and they were interested to hear for the first time of our Fellowship work; they thought it splendid and much needed. Yet in several cases I found we had branches in their chapels. Why had not these teachers heard of the Fellowship? We members have a great responsibility which we must gladly take up. May I, before I go, put one or two suggestions before our Branches? That all our members should read the new annual and realize for themselves the scope and extent of our Fellowship work and what might be achieved if all helped it on. That they should go behind the necessary organization and get at the heart of the matter and realize that we are 'LIVING MEMBERS OF ONE HOUSEHOLD OF FAITH,' and that realizing this each Branch, each INDIVIDUAL MEMBER should be a centre of inspiration and information in this matter to all in their Church and Sunday School whom it may possibly concern, past as well as present members. That each member should be eager to send word of those leaving any of our churches for other parts, or to hear of those moving into their own neighbourhood from distant churches so that they may be welcomed at once into the full life of the new place of worship. That wherever possible they should seek out and enrol as Fellowship members our isolated and scattered women. For instance, through one member alone twelve Fellowship members have joined the League; another member tells of three young women from her chapel who have gone to other towns. In each case we have secured them a welcome from friends at their nearest church. Then also, as our Fellowship members increase so does the need of Fellowship helpers for the letter writing, and for these we must look to the branches. The Leeds Branch have undertaken two church Fellowship members on our behalf, and will take more if needed. Will not other Branches make my Committee similar welcome offers? Detailed information will be gladly sent to any Branch hoping to appoint local Fellowship Helpers, and in this way help us to develope and strengthen our work in the coming year."

National Unitarian Temperance Association.

President: Rev. P. H. WICKSTEED, M.A.
Secretary: Mr. E. F. COWLIN, 40, Marlar Road, Forest Hill, London, S.E.

Alcohol in Russia—(*continued*).

No one who has not seen the drunkenness in a Russian village can possibly imagine what it is like. A Russian proverb says "a mujik (villager) may cease to drink for one year, for two years, but when he does drink he drinks everything away." And, in fact, the Russian people consume nearly £70,000,000 sterling of brandy (vodka), besides wine and beer. During the first anti-alcohol congress, which was attended by many from all parts of Russia, and also from other countries, Mr. Shingarev, a member of the Duma, gave many interesting statistics of popular drinking. He asserted that alcoholism depends much upon social conditions, that is to say the poverty of the labouring classes. Up to the age of 14 among the middle classes, 3 per cent. drink, among the labouring classes, 9 per cent.; up to the age of 25 among the middle classes, 79 per cent., and among the labouring classes 99½ per cent. Nearly all labourers drink vodka. The housing question has also a great bearing on the subject. The drinkers among those living in one room are 77 per cent., and of those occupying only a portion of a room 84 per cent. They commence to drink very young. An investigation among the scholars of the upper schools in Moscow and St. Petersburg disclosed the fact that in Moscow 76 per cent. use alcohol, and in St. Petersburg 96 per cent. In the latter city 24 per cent. drink to excess. Our Russian customs have also great influence. It is terrible indeed to realise that the orthodox priesthood encourages the people to drink at all religious rites (births, baptisms, feastdays, weddings, and funerals).A Russian cannot marry, bury, or baptise without alcohol. The following figures are interesting: the orthodox and Catholics drink much, the Mahometans less, and the Jews still less, and it appears that among the orthodox 300 per 1,000 die in infancy, among the Jews 140, and among the Mahometans 175. Alcohol is a great cause of suicide. In Moscow 25 per cent. of suicides are due directly or indirectly to this cause, in Keiv 35 per cent., and in St Petersburg 38 per cent.

Mr. Svjatlovski states that not only the ignorant of the population drink but also the educated. The

foundations of the war against alcohol are a struggle for better conditions of living, and greater liberty. To drive out alcohol it is necessary to expel lawlessness and tyranny.

The first congress had three drawbacks; the representatives of the Finance Department withdrew, also the priesthood, and the labourers. Notwithstanding this, the congress was a great success. It distributed anti-alcolhol literature, shewed the evils of alcoholism, and indicated the way for future labours, and established a firm foundation for serious temperance work.

Sunday School Helps.

THE INTERNATIONAL BIBLE LESSONS

HINTS TO TEACHERS. The Lessons may be taught and graded as follows:—

The lesson should be a TALK to the class.

Careful reading of the Scripture passages with the additional help given here will supply plenty to talk about.

Lesson Topics are given as suggestions, the teacher choosing any one from the list as the subject for the talk, helped by previous reading already mentioned.

Anecdotes and Illustrations are also supplied here in connection with the lessons, to help the teacher to prepare.

1. PRIMARY CLASSES, ages 4 to 8: Tell the lesson as a story; select one of the objects from list of Object Lessons and give a word picture description of it (card pictures will help); use memory verse and hymn; where kindergarten facilities exist let scholars "express" the lesson for themselves by drawing their idea with pencil and paper, or on the sand tray, or by other means.

2. JUNIORS, ages 8 to 12: Tell the lesson-story, and emphasise any historical or biographical details, and give any useful geography of lesson when it admits of it; use anecdote and illustration, and ask questions; use pictures and map when possible.

3. INTERMEDIATE, ages 12 to 16: Give lesson-talk with Anecdote and Illustration, bring out any strong points to stimulate thought, and ask questions.

4. SENIORS, aged 16 to 20, onwards: A lesson-study in form of essay or address, questions and discussion invited.

In Grades 1 and 2 the Memory Text, or any verses of Scripture or Hymn may be repeated and learned by heart.

On points of doctrine the Unitarian view should be explained.

OCTOBER 6th: JESUS WALKING ON THE SEA. Mark 6, 45-56; Memory Text, Matthew 14, 27.

THE LESSON STORY: Jesus constrained his disciples to get into a boat and to go to the other side of the lake before him to Bethsaida while he sent the people away, and when he had taken leave of them he went into the mountain to pray. And at even the boat was at sea and he alone upon the land. And seeing them distressed rowing against a contrary wind, he came unto them, walking on the sea; and when they saw him, supposing it was an apparition, they cried out. And he spoke to them and said: Be of good cheer: it is I; be not afraid. And he went into the boat, and the wind ceased; and they were amazed, for they understood not concerning the loaves, but their heart was hardened. And when they had crossed over to Gennesaret and were out of the boat the people knew him, and brought the sick where he was, and besought him that they might touch but the border of his garment; and as many as touched him were made whole.

NOTES: This incident followed closely after the feeding of the five thousand. Read the passage in full, also Matthew 14, 22-36. Note in Matthew the story of Peter. Jesus prayed (46) to God, therefore he was not God, but a man in need. The "miracle" is not a real event; if the uniformity of the laws of nature (God's orderly ways) is a fact then we may be sure that such a thing never happened as it is here described. It must be taken as a parable: Jesus walked safely over the stormy sea of life without sinking because of his great faith in God, but Peter sank (when he denied his master) because he had little faith and doubted (Matthew 14 30-31). Jesus healed sickness of body and sin-sick souls. To come into touch with his pure and holy (healthy) personality made people feel better (56).

LESSON TOPICS.

1. Jesus and prayer.
2. Contrary winds; uses of opposition.
3. Walking safely over a stormy sea.
4. Apparitions and visions.
5. Peter sinks under through lack of faith.
6. Be of good cheer!
7. It is I; be not afraid (trust in the leader).
8. Calming power of strong personality.
9. Jesus the Healer.
10. The healing touch of kindness.
11. Object lessons: Boat, mountain, evening, wind, watch, apparition, heart, shore, market-places, touch, garments.

Hymn: "We are sailing o'er an ocean."

OCTOBER 13th: CLEAN AND UNCLEAN. Mark 7, 1-13. Memory Text, Romans 14, 17.

THE LESSON STORY: Some Pharisees and Scribes from Jerusalem saw some of the disciples of Jesus eat bread with unwashen hands. Now Scribes and Pharisees and Jews did not eat without first washing themselves, holding to the tradition of the elders, even to the washing of cups, pots and brasen vessels. And they asked Jesus: Why do your disciples not go according to the tradition of the elders, but eat bread with defiled hands? Jesus replied quoting from Isaiah that some people honour God with their lips while their heart is far from him, teaching for

doctrines the precepts of men. "Ye leave the commandment of God and hold fast the tradition of men" said Jesus. And he showed that in the matter of honour to father and mother they made void what was considered to be the Word of God by holding to a man-made tradition.

NOTES: Read the Scripture passage in full, also Matthew 15, 2-20, and the Memory Text. "Wash their hands" (3) means the Jewish ceremonial washings; "defiled hands" (5) does not mean hands literally unclean, but hands not washed ceremonially by plunging them into water. If washed from water poured upon them and not by ceremonially plunging them into water, they were considered to be ceremonially unclean. Quotation (6) Isaiah 29, 13. "Corban"—given to God (11), a method of avoiding the obligation to support parents by making a vow to give the money to the Temple, but without specifying the time for it to be given, so that it could be used, but being already consecrated, it was forbidden to give it to parents: a hypocritical artifice.

LESSON TOPICS.

1. Ceremonials versus real need.
2. Tradition, custom, and commonsense.
3. Under the Dead Hand of the past.
4. Formalism instead of character.
5. Religion is of the heart.
6. What are Commandments of God?
7. Creeds are precepts of men.
8. Honouring parents.
9. Ecclesiastical trickery.
10. Cleanness of mind and heart (Text).
11. Object Lessons: Hands, cups, pots, vessels, lips, heart, doctrines, precepts, commandment.

Hymn: "He liveth long who liveth well."

OCTOBER 20th: MISSION TO THE GENTILES. Mark 7, 31, to 8, 10. Memory Text, Mark Text, John 6, 37..

THE LESSON STORY: Jesus went into the borders of Tyre and Sidon. He entered a house and wished it not to be known, but he could not be hid. A Greek Syrophœnician woman whose little daughter had an unclean spirit (some internal ailment) begged him to cast it from her. He said, Let the children (Jews) first be filled: it is not meet to give the children's (Jews') bread to the dogs (Gentiles.) But she answered, Even dogs under the table eat of the children's crumbs. And he said, For this saying go thy way; the demon is gone out of thy daughter. And she went and found the demon gone out of the child.

At Capernaum a centurion (Roman Captain of a hundred) beseeched him, saying, Lord (Master), my servant (or boy) lies sick of the palsy (paralysis, or catalepsy). And Jesus said, I will come and heal him. The centurion said, I am not worthy that thou shouldest come under my roof: but only say the word and my servant (boy) shall be healed. For I also am a man under authority, having under myself soldiers; and I say to this one, Go, and he goeth; to another, come, and he cometh; and to my (bond-) servant, Do this, and he doeth it. Jesus marvelled, and said to them that followed: I have not found so great faith, no, not in Israel. Many shall come from east and west, and sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven (Gentiles with Jews): but the sons of the kingdom (Jews) shall be cast forth into the outer darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant (boy) was healed in that hour.

NOTES: Read the Scripture passages in full, also Matthew 15, 21-28, and the Memory Text. These miracle stories are not accounts of what actually happened; they grew up long after Jesus had passed away as the result of a demand that Jesus should appear to the world as much a wonder-worker as other prophets and great men were supposed to have been, and to support the belief that Jesus was the Messiah. (See Anecdotes and Illustrations) But the stories do indicate that Jesus considered his gospel was also for the Gentiles as well as for the Jews. He tries the faith of the woman (Mark 7, 27).

LESSON TOPICS.

1. Jesus and popularity (Mark 7, 24).
2. Miracles, and an unclean spirit (25).
3. Nationalism and Universalism (foreign "dogs").
4. Foreign Missions.
5. "I am not worthy" (Matthew 8, 8).
6. Leaders under authority (9).
7. Jesus marvelled; indicates his being man.
8. Great faith amongst outsiders (10).
9. Self-exclusion from the kingdom (12).
10. Outer darkness and the weeping.
11. Welcome to all comers (Text).
12. Object Lessons: Borders, feet, race, dogs, table, crumbs, bed, centurion, palsy, roof, servant, east, west, kingdom, heaven, teeth.

Hymn: "Pour blessed Gospel," or "O thou great Friend."

OCTOBER 27th: WANDERINGS IN DECAPOLIS. Mark 7, 31, to 8, 10. Memory Text, Mark 7, 37.

THE LESSON STORY: Jesus departed from the borders of Tyre through Sidon to the Sea of Galilee, through the midst of the borders of Decapolis. He healed a person that was deaf and who had an impediment in his speech, during which he sighed and said, Ephphatha, or, Be opened. And the ears of the man were opened and his tongue loosed so that he spoke plain. Jesus urged that they should tell no man, but it was published abroad, and people were astonished saying: He maketh even the deaf to hear and the dumb to speak. A great multitude gathered, remaining three days, and there was nothing to eat. Jesus had compassion on them, and with seven loaves and a few small fishes the multi-

tude of four thousand people were fed and seven baskets of broken pieces were left over.

NOTES: Read the Scripture passages in full, also Matthew 15, 32-39. The cure of the deaf man with an impediment of speech may be taken as a parable. As a miracle it could not have happened. Like the feeding of the four thousand with seven loaves and having seven baskets of broken bread left after all were filled, and similar miracle stories, it is a report of a tale which had grown up about Jesus in talk and gossip amongst people long after the time of Jesus. As a parable it emphasises this truth: that Jesus made people to hear who had been deaf to religious appeals, and inspired others to speak on religious matters who had been silent and dumb concerning them. The feeding of the multitude brings out the fact that Jesus fed with his teaching—the Spiritual Bread of Life—crowds who were really hungry for it. "Decapolis" means ten cities; they were largely of Gentile population, Greeks, Syrians, Romans, with an admixture of Jews.

LESSON TOPICS.

1. The geography of these wanderings.
2. The cure for the spiritually deaf.
3. How to make silent people speak.
4. Old superstitions about healing (Mark 7, 33).
5. Do good without advertising it (36).
6. Rumour spreading truth and error.
7. A popular verdict (Memory Text).
8. Jesus attracting multitudes.
9. Compassion on the masses (8, 2).
10. Bread for the mind and soul.
11. Object Lessons: Speech, fingers, ears, touch, tongue, fasting, home, desert, fishes, baskets.

Hymn: "How sweetly flowed the Gospel's sound."

Anecdotes and Illustrations.

THE AGES OF MIRACLE.

The Egyptian and Eastern world was full of miracles—and is so now; so was the history of Greece and Rome. The Christian father, Origen, says of Celsus, a famous early antagonist of Christianity, that even "if these things were true which are written about cures, and the raising of the dead, and a few loaves feeding multitudes, Celsus considers them common by the side of things executed by the scholars of the Egyptians, who in the midst of the market-places cast out demons, cure diseases, and show as sumptuous feasts things which are not such." —Joseph May, LL.D.

SUPERSTITIONS ABOUT HEALING.

In popular belief human saliva has been endowed with miraculous qualities. "If a man, fasting, spat on the mouth of a serpent, the serpent died. Saliva was regarded as a sovereign cure for ophthalmia; and most miracles of curing blindness, like those in the New Testament, involve its use. If a pugilist, having struck his adversary, spat in his own hands, the pain he had caused instantly ceased. If he did so before striking, the blow was more severe. This custom still survives in the pugilists' ring."

MIRACLES CEASE.

"When men are destitute of the critical spirit, when the notion of uniform law is yet unborn, and when their imaginations are incapable of rising to abstract ideas, histories of miracles are always formed and always believed; and they continue to flourish till these conditions are altered. Miracles cease when men cease to believe and expect them."

—W. H. Lecky.

CONTRARY WINDS.

Mr. Spurgeon saw on a country weathercock what he thought was a strange motto, "God is Love," and asked his friend if he meant to imply that the divine love can be fickle as the wind. "No," said he, "this is what I mean: whichever way the wind blows God is love; through the cold north wind, the biting east wind, still God is love, as much as when the warm, genial breees refresh our fields and flocks.

That is true even if the contrary winds against us take the form of misfortune, temptation, opposition: the storms of life, even the tempests of trouble and trial. We are all mariners on the sea of life, and it is the rough weather that tests our faith, that shapes character, for opposition develops strength.

EMPTY FORMS AND CEREMONIES.

Forms, rites, and ceremonies are sometimes worshipped far more than the Deity whose service they are supposed to promote. A missionary in the East gave some of her patients a specific for cholera, and ordered further supplies for other sufferers. On her return she was delighted, on meeting the chief of the place, to hear him say, "We have been so much benefited by your medicine that we have decided to accept your God." In proof of the reality of what he said he led her to the temple, where she saw the empty bottles arranged in order on a shelf; and immediately the whole company of natives prostrated themselves upon the floor in worship to the bottles as a god. So the Jews put more importance upon the empty rite or ceremonial than upon the inner spirit of righteousness; and some Christians have an excessive reverence for forms of worship and miss the real spirit of worship itself.

SUPERSTITIOUS FEAR.

The enlightened mind thinks of God and the future without dread or fear, and trusting the order of the Universe fears neither goblins nor ghosts. A healthy faith inspires a trust that takes away all fear of spirits or apparitions. The Fakenham ghost was only an ass after all. A countryman saw one morning a gigantic figure coming towards him through the mist. He was about to flee in terror, when he noticed that the figure grew less and less as it came nearer, and when it came up to him he found that he was about to flee from his own brother.

FAITH IN A LEADER.

During the American Civil War, when the coloured people were despondent and uncertain of their fate, one of them approached General Grant and said: "How de do, Ginral Grant?" and extended his hand, which the General cordially shook. "How am tings goin', Ginral?" The General's reply was, "Everything is going right, sir." In a short time these assuring words were passed round the camp and changed despondency to hope and joy. And so, too, when Jesus said to his disciples, "Be of good cheer!" a trustful calm came over their troubled souls.

MARCHING ORDERS.

Every really living religion is a missionary faith inspiring its devotees to propagate it to all the world. The Duke of Wellington once met a young clergyman, who being aware of his Grace's former residence in the East, and of his familiarity with the obstinacy of the Hindoos in support of their own religion, put the following question: "Does not your Grace think it almost useless and extravagant to preach the Gospel to the Hindoos?" The duke immediately rejoined, "Look, sir, to your marching orders: 'Preach the Gospel to every creature.'"

DEAF AND DUMB.

Dr. John Kitto, the famous Biblical illustrator, whose deafness was caused when twelve years old by a fall from a ladder, did not attempt to speak till his twentieth year, and even then his voice was harsh and not very distinct. Deafness causes silence and produces dumbness, especially in children. Those too who are deaf to the claims of morality and religion are dumb concerning higher things.

DEAF TO SERMONS.

A dying and despairing man was speaking to his minister under whose preaching he had sat regularly for twenty years, and said: "I have never heard a single sermon!" Astonished, the minister thought him raving. But the man was in his sober senses. "I attended church," he explained; "but my habit was, as soon as you began the sermon, to begin a review of last week's trade, and to anticipate and arrange the business of the next."

FEEDING THOUSANDS.

Victor Hugo commenting on the miracle of Jesus feeding the multitude wrote the following: "The multiplication of readers is the multiplication of loaves. On the day when Christ created that symbol he caught a glimpse of printing. His miracle is this marvel. Here is a book; with it I will feed five thousands souls, a hundred thousand souls, a million souls—all humanity. In the action of Christ bringing forth the loaves there is a Gutenberg bringing forth books. One sower heralds the other." Jesus proclaimed his gospel; this caused the Christian Scriptures; and these have been spiritual bread to millions.

Sunday School Topics.

We have received some literature from the head office of the Adult School Movement, which should be of special interest to Unitarians in the North in connection with the growth and union of Men's Sunday Classes recently reported from the North Cheshire district. The Adult School enterprise was first started by the Friends, by men who put character before creed. It is undenominational and unsectarian. It has grown into a national movement and there are now no less than 1,900 schools and 100,000 members (men and women). It covers many activities, and has an extensive literature of its own, including its monthly "One and All." A descriptive article on this movement will appear in our next issue.

The Manchester District Sunday School Association is losing its able and painstaking Hon. Secretary, the Rev. W. Holmshaw, on account of his coming removal from Blackley to Ilminster in Somerset. It will be difficult to replace so efficient an officer as Mr. Holmshaw, and the Committee of the Association have not found it easy to secure a successor. They take farewell of him at their meeting of September 30th after this issue appears, and their hearty good wishes will follow him into his new sphere.

A joint conference is likely to be held in October concerning combined action and united work on Sunday School Lessons, and on the subject of the suggested Sunday School Monthly. We hope to be able to make some announcement in our next.

Why do not our Publishing Associations do something to stimulate our young people to study the principles of our Faith? Could they not offer special prizes for the best essays on certain of their text-books on Unitarianism? It would be a splendid thing for our young people to go into a systematic study of these matters, extending their knowledge, deepening their convictions, and make more fixed and permanent their attachment to our churches. And it would be good business for our publishers, for their books would be in greater demand.

The Unitarian View of the Bible.

By CHARLES J. PERRY, B.A.

It is not at all unusual to find pople who will tell you the Unitarians "do not believe in the Bible"; and it is a sort of revelation to them to learn that we read it regularly in our churches. What is at the bottom of this curious impression? It is this: we deny the plenary inspiration of the Scriptures. We deny that once upon a time, long years ago, God gave once for all, a full complete revelation of himself to man; that he miraculously preserved that revela-

tion within the covers of a certain book; and that ever since that time he has ceased to reveal his truth to men. We deny that the Bible is an infallible and exclusive standard of truth. And we do this partly on critical grounds. A very slight acquaintance with Biblical criticism is sufficient to show that the Bible is a collection of books of very different values and with a very small claim to infallibility; that it must be received like other books, tested and interpreted as they are, and honoured for its own sake only and its intrinsic worth. This is the way in which scholars in almost all churches now treat the Bible. It is, I rejoice to say, no longer a peculiar feature of Unitarianism. Looked at in this light, the Bible ceases to be a kind of sibylline oracle and becomes a great reality, a history of the religious growth of one of the most religious peoples that ever dwelt upon the earth, a book containing some of the deepest yearnings, some of the loftier aspirations, some of the noblest utterances of men; above all, the record of all we know of the life and religion of the world's greatest teacher. We reverence it, therefore, with an honest, healthy reverence, and find it a storehouse of religious experience, from which we may draw forth great spiritual riches.

The Wide World.

We note in "The Christian Register." U.S.A., a fine series of articles by the Rev. J. T. Sunderland on "The World Mission of the Unitarian Faith," also another excellent contribution from a convert, the Rev. W. A. Vrooman, of Winnipeg, on "Unitarianism as a Missionary Enterprise." We like to see and hear that kind of thing. It looks like business, as if somebody is alive and means something definite. To have a mission we must have a message to declare, definite doctrines to expound, a gospel to proclaim. We possess these, and the whole world needs them greatly. But we are not half alive and earnest enough for our great work—yet.

In America as well as in Britain the "Undogmatic" blight is at work among Unitarians. In the same "Christian Register" in which Messrs. Sunderland, Vrooman, and others earnestly advocate more widely extended missionary activity, another Unitarian minister writes quoting a long array of Unitarian authorities to show that Unitarianism is an undogmatic interpretation of religion, implying that Unitarianism is a spirit rather than a definite doctrine, and that intellectualism gnaws at the vitals of religion. There is much sophistry in all this which means vagueness, and must tend to nothingness. All Unitarians are opposed to "Dogma" when it means a fixed and rigid creed; but we want to be perfectly clear whether these "undogmatic" friends are equally opposed to the teaching and the proclaiming of those definite doctrines which stand true for us to day. If we truly believe in those doctrines, and if we are in earnest about them, wishing to bring up our children upon them, and to propogate such views everywhere, we shall have to show that we are sure of our truths, speak with no uncertain sound, and therefore, in another sense, we must be dogmatic and positive in our utterance. "Dogmatic" is an ambiguous term. Though against a fixed creed that would close the gates of freedom, we must not be uncertain in doctrine, and we must be dogmatically positive about our faith.

Then about "Intellectualism": Can there be any spiritual life without intellect? Can we love God apart from intelligent mental knowledge of Him? If it is important to know the truth about God we must freely exercise our minds. Unless we have true thought we shall have false feeling. The heart is not all right without the intellect. If we keep the door of intellectual freedom open, the exercise of the intellect in the search after God and His truth can do no other than reveal more glorious light and promote grander spiritual life. The fear of dogmatism of the orthodox type amongst Unitarians is a bogey which ought to have disappeared long ago. There is no danger of a fixed and rigid creed amongst us; the great danger is vagueness and indefiniteness, and a suicidal desire to confound ourselves in securing what would be an unnatural union with those whose ideas of spiritual life are foreign and repugnant to us.

LITERATURE: Received—"Our Ancient Meeting House," by Clement Edwards Pike, F.R. Hist. S., The East Gate Press, Bridgwater. Threepence; an interesting historical account of the fabric of Christ Church (Unitarian), Bridgwater, which would have been not less interesting and valuable had it also included a historical sketch of the successive congregations which have worshipped therein.

"The Unitarian Penny Library," Nos. 127 and 128, being "Religious changes that I have seen," by William Wooding, B.A.; "God's Part and Ours," by C. Gordon Ames, D.D.; British and Foreign Unitarian Association, Essex Hall, London; also "R. L. Stevenson and Henry Drummond," an essay by Alex. Webster, Aberdeen; One Penny, The Lindsey Press, Essex Hall, London.

"Forty-fifth annual Report, Yorkshire Union of Unitarian and Free Christian Sunday Schools."

"Directory of Adult Schools, 1912, and Adult School Tracts, etc., Headley Brothers, 13, Devonshire Street, Bishopsgate, London, E.C.

A showman exhibiting a picture said: "Ladies and gentlemen,—There is Daniel in the den of lions. These are the lions and that is Daniel, whom you can easily distingush from the lions by his having a blue cotton umbrella under his arm."

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore."

Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

The arrangements for the Commemoration of St. Bartholomew's Day, 1662—or the ejection of the 2,000 clergymen from the Established Church, by the passing of the Act of Uniformity,—made by the committee of our Provincial Assembly of Lancashire and Cheshire include the following: Saturday, Oct. 5th, United Service, 3-30, Cross Street Chapel, Manchester, Rev. W. G. Tarrant, B.A., of London, preacher; Procession from Cross Street Chapel to Memorial Hall, Albert Square, 4-45; Tea at the Memorial Hall, at 5; Meeting, Memorial Hall, at 6.

The Halifax congregation are promoting a "Millson Memorial," to put in some permanent form an expression of their appreciation of the unique work done by their former minister during his pastorate of many years.

The "Lesson Notes" for October issued by the Manchester District Sunday School Association deal with "Paul, the Great Propagandist" in four lessons: (1) Saul, prosecutor and convert; (2) Paul, the Missionary; (3) Paul, the Preacher; (4) Paul, the Founder of Churches.—Apply, Rev. H. E. Perry, 61, Beech Road, Stockport.

The Mexborough Free Christian Church, after six months' existence has increased from a membership of 60 with which it started to 140, under the ministry of the Rev. T. Anderson. It is affiliated with the Unitarian Churches of Sheffield and District, and the Sheffield Unitarians have rendered no small help.

The first edition of "Open-Air Theology," a little volume of Unitarian Van sketches by the editor of the "U.M." is nearly exhausted, and a second edition may be issued before the end of the year. There was a commendatory notice of it during September in "T.P.'s Weekly," and some very appreciative letters have been received from people who have secured copies.

The National Unitarian Temperance Association is reminding our churches that November 10th will be Temperance Sunday, and urges that appropriate sermons be preached and Sunday school addresses shall deal specially with temperance on that day. The Annual Report of the Association has just been issued, also a lecture by Dr. J. Lionel Taylor on "Alcohol and Modern Life" (3d.) We hope to notice both in the Temperance Column next month.

The "U.M." has but few complaining critics, and its readers appear for the most part to be satisfied with the character of its contents. But two correspondents have suggested recently that the provision of Sunday School matter lessens the space previously devoted to other interests, that it contains less Unitarian propaganda and that the magazine therefore, loses its propagandist character. On reconsideration it will be seen that such is not the case. The magazine started as an 8-page monthly and is now 16 pages. It has been enlarged in order to give space for Sunday School and other matters. But there is more propaganda in it than ever before. The story is propaganda, and so are the Sunday School Lessons dealing with miracles and other points of doctrine in the Unitarian way—this besides special propagandist articles as before.

The Carlisle congregation have secured a commodious building in which to hold their services, and there was a formal opening, Sept. 1st., Rev. H. Williamson, of Dundee, being the preacher.

Miss Octavia Hill, whose death was announced in last issue was sister of Miss Florence Hill, the Secretary, Central Unitarian Postal Mission.

It is stated that there are many ordained Women Ministers in the United States in the Unitarian and Universalist churches. The first was the Rev. Antoinette Blackwell, ordained as Congregationalist, 1853, who afterwards became Unitarian. Another notable woman preacher, Rev. Phoebe Ann Hannaford, was the first of her sex to perform a marriage service, and she was also chaplain of a State Legislature.

The death of General Booth on Aug. 19th, has drawn forth many eulogies. He made the Salvation Army, and in that he did a great work in social reform.

Many Unitarian preachers made special reference to their sermons, Aug. 25th, to the ejectment of the 2,000 clergy from the Established Church, 1662.

Our Trafalgar Street Church, Burnley, is increasing its membership considerably under Rev. W. J. Piggott.

The Unitarian Van Mission is now concluding its work for the present season. The considerable interference with the work caused by continuous rains up to the end of August prevented many meetings from being held. In Wales the meetings have been very successful.

The Free Christian Church Hall has been opened at Doncaster, Aug. 22nd, amid much rejoicing, by a Leeds Unitarian lady, Mrs. G. E. Verity, the two principal speakers in addition to Rev. P. W. Jones, being the Rev. Chas. Hargrove (Unitarian), and Rev. T. Rhondda Williams, Congregationalist.

UNITARIAN VISITORS on holiday at seaside resorts and other places where there is a UNITARIAN CHURCH are urged to support their Faith when away from home by attendance at the Unitarian Services on Sundays. They are heartily invited to encourage their fellow-Unitarians by their presence. Please note name and location of any church entered in this column and times of service.

Here let no man be stranger!

BLACKPOOL: South Shore Unitarian Free Church, Lytham Rd., S. Rev. H. Bodell Smith. 11-0 and 6-30.

(Church notices in this column, as above, 6d. per line, 10/- a year two lines.)

WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger." —Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only."

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation of species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

OPEN-AIR THEOLOGY

or, Sketches of the Unitarian Van Mission

BY

H. BODELL SMITH,

Editor, "Unitarian Monthly,"

WITH PREFACE BY

T. P. SPEDDING,

Founder of the Van Mission.

ILLUSTRATED.

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Illustrations: New Portrait of Rev. T. P. Spedding from Photo by John Trevor; and picture of an Open-air Church.

Price SIXPENCE net, by post 7½d.

The Sketches included in "Open Air Theology" have appeared previously in the pages of "The Christian Life." Ministers and friends who read them in that serial form have strongly urged that they should be collected together and published as a book, in the conviction that they would thus make an interesting and useful means of Unitarian education and propaganda. This request is supported in a practical manner by the Committee of the British and Foreign Unitarian Association ordering 300 copies on condition that the book shall be published at a price not exceeding SIXPENCE. This the author consented to do at his own risk, but to secure him against loss a sufficient number of copies require to be sold to cover cost of production at such a price, and that is only possible by the co-operation and support of friends, sympathisers, co-workers, Churches, Sunday Schools, and kindred organisations able and willing to SEND ORDERS for copies.

This notice is printed for the purpose of asking ministers, church officials, Sunday School teachers, members of adult classes, and all others who can make use of and dispose of copies, to assist in making a real demand for them. THE AUTHOR WILL BE GRATEFUL TO ALL WHO WILL CO-OPERATE at once, with orders for one copy or more. The book should be useful to give to friends, to lend to inquirers, and as a CLASS BOOK in Sunday School. Ten or more copies post free.

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36, Burlington Road, South Shore, Blackpool.

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MINISTERIAL CHANGES: Rev. Edgar Lockett, farewell and presentation Banbridge, Ireland, August 4th, and welcomed to Chesterfield, Sept. 11th; Rev. E. L. H. Thomas, B.A., has received farewell and presentation at Styal and Dean Row, and commenced his ministry at Cross Street Chapel, Manchester, Sept. 1st; Rev. Douglas Hoole, resigned at Walthamstow, through ill health; Rev. Gardner Preston, appointed to High Street Chapel, Warwick; Rev. David Matts, has resigned at Ballymoney, Belfast; presentation and farewell at Colyton, Devon, to Rev. W. B. Matthews, Sept. 12th, on leaving to enter on his ministry at Poole, Dorset; welcome at Bradford, Yorks, to the Rev. Thomas Paxton, Sept. 14th.; Rev. H. Eachus, resigned at Coseley, Staffs., and the Rev. W. G. Topping, of Accrington, has accepted appointment at Coseley; Rev. E. E. Coleman, M.A., of the Liberal Christian League, is entering the Unitarian ministry; the Rev. Chas. Hargrove has concluded his ministry at Mill Hill Chapel, Leeds, at the end of September.

DEATHS: Mr. J. T. Linsley, Bath, Aug. 6th, 64; Mr. W. J. Hawkins, Herne Hill, London, Aug. 20th, 69; Mr. Joseph Kensett, Brockham, Kent, Aug. 18th, 78; Mr. Robert P. Pilcher, Altrincham, Aug. 19th, 73; Mr. Wm. Pickersgill, Blackburn, Aug. —, 74; Harriet Hewer, Monton, Aug. 23th, 85; Mr. James S. Beale, London, Aug. 28th, 71; Mr. Alderman C. G. Beale, Birmingham, Sept. 1st, 69; Mr. Abraham Morrell, Mossley, Sept. 1st, 75; Mr. J. G. Johnson, J.P., Stockport, Sept. 3rd, 81; Miss Jessie Amey, Castle Carey, Somerset, Sept. 8th, 17; Mr. J. T. Brooking, Exeter, Sep. —, 72; Mr. Roger Gaskell, Highgate, Sep. 15th, 66.

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PUBLISHED EVERY FRIDAY.
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Literary matter to be addressed to the Editor; business communication to the Manager.

PUBLISHED EVERY FRIDAY AFTERNOON BY
REVEIRS BROS., 5, Fetter Lane, London, E.C.

"THE UNITARIAN MONTHLY." — Editor: H. Bodell Smith. One copy, post free, 1½d., or 1/6 a year; 12 for 9d., or 9/- a year. All communications for Publisher or Editor to 36, Burlington Road, South Shore, Blackpool.

AGENTS for "The Unitarian Monthly": London—The British and Foreign Unitarian Association, Essex Hall. Essex Street, Strand, W.C. Manchester: John Heywood, Deansgate. Ireland—Mr. Eustace Gordon, 35, Rosemary Street, Belfast. Scotland—Messrs. Alex. McLaren & Son, 360-362, Argyle Street, Glasgow.

Printed and published monthly, for the Proprietor, by the HERALD Printing & Publishing Company Limited, Cavendish Works, Ashton-under-Lyne.